

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JUNE 24, 1909.

NEW SERIES VOL. XI. NO. 25.

## A 4th-of-July Celebration.

Such is the proposition of our Sunday School missionary. What sort of claim for "a 4th of July Celebration" have Baptists? Of course we do not want on this 4th of July, which comes on the Lord's Day, the noise of cannon and fire crackers with other fire works, the usual accompaniment of the 4th, the greatest day in American history. To every citizen of this great country this day means political freedom, but to Baptists in particular it is the day of religious freedom. It brought not only a separation from the mother country in matters of government, but in the matter of religion, it brought the possibility of separation from a State church, early seen by our Baptist fathers alone, and insisted on by them alone until at their suggestion and under their petitions there was grafted into the constitution of these United States and guaranteed to every citizen the right to worship God as he pleased under his own vine and fig tree and none dare to molest or make him afraid. A great historian says that from the beginning "religious liberty was a trophy of the Baptists." I suggest that all over our State the pastors select a speaker or writer who shall talk to our people about this great fact, and thrill the hearts of the children of the Sunday Schools with desire to emulate the sacrifices of other times than those which have fallen to our lot. Tell them of the Wallers and Culpepper jail in Virginia, of Curtis in Mississippi, and do not forget Mother Clay, of Patrick Henry's defence of the Baptist preachers, etc. Let it be a day in which the memory of our Baptist people shall stir our hearts to do in behalf of our State Missions according to the spirit which stirred them in the day when to be a Baptist meant sacrifice and suffering.

A. V. Rowe.

## Tupelo.

We closed a glorious meeting here in the First Baptist Church, on the 4th inst., in which the Christians of our town were greatly revived and a number of souls converted. Fifteen new members were added to our church, and a number of the converts will go to other churches. Rev. H. A. Hunt, of St. Louis, one of our Home Board evangelists, did the preaching, and I do not hesitate to say that I consider Bro. Hunt one of our most able preachers. I learned to love him twenty years ago while we were rooming together in the Seminary, at Louisville, Ky., and it was a great joy to me to

have him assist me in a meeting. He won the hearts of my people, not only to himself but to his Savior. He is not a high pressure evangelist, and yet with great power and earnestness he presses the gospel of Jesus Christ home to the heart of the sinner. To the mind of an Armenian he would be considered hard in doctrine, but to my mind he is in perfect accord with the teaching of the New Testament. To him the teaching of God's Word is final and its authority incontestable. To his mind the terms of the gospel seem perfectly clear, and there is nothing nebulous, nothing limp, or hesitating about his theology. He proclaims salvation by grace only, solely, wholly. To him the grace of God is infinite mercy laying hold of infinite guilt, with an infinite atonement, and bestowing the riches of an infinite pardon. By the proclamation of all-grace redemption he forever excludes boasting, and shows that salvation is the result of grace, and that faith in Jesus Christ, which is preceded by repentance toward God, is the one condition. While he is unusually strong and clear on the doctrine of grace yet he does not fail to teach disciples to obey (observe) all things whatsoever Christ has commanded. Our people are thoroughly convinced that our Home Board made no mistake in securing the services of Brother Hunt. A number of them have said to me that he is easily the best evangelist that ever visited Tupelo. But it may be that the brethren did not take into consideration that Bro. Hunt had the assistance of his earnest, consecrated, cultured wife, who is as active, zealous, and perhaps as efficient as himself. She is his soloist and is indeed "an helpmeet for him." Our people presented her a purse of \$23.00.

Fraternally,

A. J. Preston.

## Eighteen Days' Meeting.

We have just closed an eighteen days' meeting in the Baptist Church of West Point that has thus far resulted in the reception of twenty members, 14 for baptism and 6 by letter. It was the best meeting I ever saw for the distressingly unfavorable conditions under which it was conducted. We had ten successive days of rain, sometimes at one and sometimes at both services.

The pastor preached for eleven days and then summoned Bro. J. H. Cain of Greenville, to his aid. Bro. Cain came for five days and did truly blessed work among us. What an excellent preacher he has become!

How simple in manner, how able in interpretation, how transparent in statement and how princely in character and consecration! He is one of the "princely men of the heavenly kingdom" that Mississippi Baptists will do well to get acquainted with at the earliest opportunity.

After Bro. Cain's home going we continued the meeting two days more and then added an evangelistic service the following Wednesday night at the prayer-meeting hour. A deep and abiding work has been done, it is believed, among the members of the church.

Our brethren are still elated over the information that came from Secretary Rowe soon after the mission campaign closed to the effect that our West Point Church led the State in contributions to Foreign Missions and also to Foreign and Home Missions combined. Our only regret was that we did not lead on Home Missions separately.

Our Sunday School has had a good vigorous growth this year and we are nearing two hundred—have exceeded it once in fact.

We have welcomed forty new members since December and there are many signs of prosperity in the work here.

The brotherhood ought to pray for West Point, that the magnificent resources of this great church may all be elicited and directed in the service of Christ our King.

L. E. Barton.

## Important Notice.

For the meeting at Columbia of the South Mississippi Baptist Sunday School and B. Y. P. U. Convention, June 29th-July 1st, the New Orleans Great Northern and the Gulf & Ship Island railroads have granted a rate of one fare plus twenty-five cents for the round trip from all points in Mississippi. The other roads have given rate of one and one-half fare plus fifty cents for the round trip on the certificate plan. Get certificate when purchasing ticket to nearest point on N. O. G. N. or G. & S. I. Those coming by Brookhaven over Mississippi Central Railroad can make better time by coming from Brookhaven to Wanilla (Smith's Ferry) on morning train, then down N. O. G. N. R. R. to Columbia Junction. Private conveyances will meet trains at the Junction. Please write me at once if you intend to come that way. Arrange to come on Tuesday and stay through Thursday.

N. R. Drummond, Secy.

## News in the Circle. Main Ball.

June 11 at Paragould, Ark., Chas. A. Long was ordained to the ministry. He has been a successful teacher for several years and was held in high esteem by every one. The prospects before him are very bright.

Dr. Jno. T. Christian, of Little Rock, Ark., whom all Missisippians know and love, was last week elected to the chair of Bible and Philosophy in the Ouachita College at Arkadelphia. Quite a compliment, but he will remain pastor of the Second Church, Little Rock.

Rev. A. A. Walker, a Missisippian, is accomplishing great things for the Lord at Hartsville, Ala. 25 have joined the church since March last, and the Sunday School was more than doubled in attendance.

A great meeting has just closed at Austinville, Ala., conducted by Pastor A. A. Walker. More than 100 professions of faith in Christ—90 additions to the church.

Pastor-Evangelist Otto Bamber is this week aiding Rev. A. A. Walker in a meeting at Hartsville, Ala. The prospect is bright for a glorious meeting.

Rev. Spurgeon Vingo, of Trezevant, Tenn., has been called to the church at Dalhart, Texas, and will enter the field at once. He has spent three terms in the Seminary at Louisville.

It is stated that ex-President J. W. Conger, of Union University, Jackson, Tenn., will move to Arkansas and enter the real estate business. He is much needed in the educational world, where he has proven himself a success.

Dr. C. M. Thompson, who succeeded Dr. T. T. Eaton as editor of the Western Recorder, has resigned his position and accepted the call to the First Church, Hopkinsville, Ky.

Pastor D. A. Ellis has recently enjoyed a splendid revival in his church, Corinth. He was aided by Evangelist J. H. Dew of Missouri. 50 were added to the church.

We extend hearty sympathy to Dr. R. J. Willingham in the death of his brother, T. H. Willingham. Sometime ago his brother, Calder B., went home. There are nine brothers, two of them now in heaven.

Some of the papers state that Rev. W. M. Burr goes to Cleveland, Tenn. Bro. Burr is a strong man, good preacher and an excellent pastor.

The church at McCay's, Tenn., has re-

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### State Mission Day.

May I call attention through your columns to the State Mission Day for our Sunday Schools 1st Sunday in July? This is an opportunity to give our boys and girls a good lesson on State Missions, also to raise a neat little sum for this important cause. I understand that there is great need for funds to tide us over the summer months. With just a little effort five hundred schools could give \$10 each. That would be half the sum asked by our secretary to tide us over. Let's do it.

Yours,  
J. P. Williams.

### Baptist Workers' Conference.

Program for next meeting, to be held with the First Baptist Church, McComb, Miss., Monday, July 5, 1909, at 8 p. m.:

1. The Image of God—what is it? how lost, and how restored?—S. W. Sibley.
2. If we have church choirs, what relationship should exist between the choir and the church?—T. C. Schilling.
3. Should one who is not a Christian pray the "Lord's Prayer"? Or should he pray at all, if so, to whom?—J. H. Lane.
4. Sources of spiritual power—H. R. Holcomb.
5. Magnifying the office of the ministry—I. W. Read.

D. W. McLeod,  
Secretary pro tem.

### Notes From Greenwood.

(By Selsus E. Tull).

So many of the brethren have written me since the word has gone out that I have resigned at Greenwood, that I am constrained to say a word about it through The Record. I want to thank all who have manifested their interest in me and the work here at Greenwood. It is about the work here that I want to say a few things.

In the first place, I want to say that I believe Greenwood to be the greatest field in its possibilities in the State of Mississippi. The wonderful response in the work since I have been here has given glorious evidence of the resources and possibilities of the field. To give clear proof of this, I will quote from my recent letter of resignation to the church. "I am proud of my connection with this church. In a little over two years and a half, we have witnessed a really marvelous growth in Baptist affairs in Greenwood. In membership, we have grown from 178 to 330. More than 100 have been received by baptism. Our contributions to all causes have practically doubled twice. The Oak Street Sunday School Mission has been organized and a comfortable house built for its meetings. The movement for a new \$40,000 house of worship, in all of its mammoth proportions, has been set on foot and carried to assured success. Every problem of

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the building proposition has been met and solved. Materials are all bought or agreeable bids therefor in hand, and nothing of complexity remains. When the details, which are already worked out by the building committee, have been executed by the workmen, the building will be ready for occupancy."

It may be added to this statement as it relates to the house, that "the details which are already worked out by the committee" include the matter of money as well as other things. The whole cost of the building is covered. We have borrowed \$10,000.00, but there are enough deferred notes on subscriptions made payable later on to cancel this loan. This means that the house will be dedicated out of debt. It is one of the pleasures of my life that I shall not bequeath to my successor a "church debt" to be grappled with. I want to put it down as my deliberate opinion that no \$40,000.00 church house in all the land has yet been erected where the money came so free and the problems were so few. This is but another evidence of the character of people who compose the church. Here I will quote again from my letter of resignation:

"If I may characterize these two years and a half of our labors together, I would say that it has been a period of growth in glorious self-consciousness for the church. There has been a discovery-period of your resources and possibilities. As the situation is today, the church could not seemingly be in better condition than circumstances now find you. It is a matter of great pride to my heart that I can lay the work down when the evidences of prosperity are glad and glorious on all sides. Speaking of the substantial majority, this church is composed of a very superior character of Christian manhood and womanhood. One of the great consolations of my heart is the real pain I feel in breaking loose from the many ties of friendship and the hallowed sweets of fellowships here is that there are absolutely no local hindrances in the work to make up a reason why I should leave this field. And, I am glad to say, the really great reasons that have convinced me that it is my duty to resign are found in the unusual offers on the field to which I go."

I want to say that nothing but a profound conviction that God had called could have induced me to leave Greenwood at this time and under these circumstances. I love Greenwood and I love the Delta. My heart and my ambition has been wrapped up in this work here. I lay it down in tears but with a sense of pride that I shall cherish as long as I live. The new house will be finished by the fall and it will be, beyond all question, the grandest house of worship on Mississippi soil.

A maze of sentiment creeps over my heart as I think of cutting loose from Mississippi perhaps forever. I was reared in Mississippi and to her interests I have given my life as a pastor thus far. To any sympathet-

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ic friend who wants to know about the First Baptist Church of Pine Bluff, Ark., to which I go, surely enough is expressed in my willingness to give up Greenwood and Mississippi for the offers and opportunities of Pine Bluff.

In a sense I am making my valedictory to Mississippi in this article. The first of August I shall bid farewell to my friends—the preachers of Mississippi—and in the future we will strike hands only on the high tides of denominational life at our great conventions and rallying places. May God speed the prosperity of all Baptist affairs in Mississippi, and, with others of her noble institutions, crown the Baptist Record, which has ever been kind to me, with His special favor.

Greenwood, Miss., June 18, 1909.

### Must Stay at Home.

Bro. T. F. McCrae has been one of our foremost missionaries in China for four years. He was secretary and treasurer of the famine relief fund sent out by Americans through the Christian Herald. The hardships of life under those trying conditions brought on him a disease peculiar to China and necessitated his return to this country. While he has recovered his health, the doctors, the missionaries and the Board think he ought not to go back as the trouble would likely return. Greatly disappointed he is compelled to stay at home and is now waiting for the Lord to direct him to a field of labor. Knowing his worth from several months' close association with him, I am anxious that he should find work in Mississippi, if it is the Lord's will. He graduated with first honor at Mississippi College ten years ago, is a graduate of Rochester Seminary and is every way capable of doing splendid work, and is eager to be about the Father's business. His present address is Natchez. His wife is a helper altogether worthy of him.

P. I. Lipsey.

### "Power for Service."

This is the title of a book recently written by Rev. J. Benj. Lawrence, corresponding secretary of the Baptist State Mission Board of Louisiana and editor of The Baptist Chronicle of that State. The book is a neatly bound, attractive volume of 261 pages published by Chas. O. Chalmers of New Orleans. The mechanical execution, otherwise good, is marred by several typographical errors, e. g. "Chrismatic" for "charismatic," page 24.

The introduction was written by Dr. B. H. Carroll, of Texas, in which the great preacher and teacher by taking a leaf from a chapter of his own life's experience not only succinctly sets forth the general teaching of the book, but gives it the seal of his own approval.

The chief value of the work probably lies

in the fact that the writer follows in the main a sound interpretation of the scriptures on which he bases his theories and at the same time correlates the doctrines of grace with the work of the Holy Spirit without distorting them. While he leans considerably towards the writers of the "higher life" school of theology yet he is so free from the one-sided deductions and absurd theories of many of these that the work may be classed as a valuable contribution to what Dr. E. H. Johnson of Crozer was pleased to term the "highest life."

His discussion on "What it means to be filled with the Spirit," in chapter 14 is so sane and harmonizes so admirably with the Scripture doctrine of progressive sanctification that the most orthodox can hardly find fault with his plea for the Spirit's endowment for service.

The work will not only serve to clear away the theological fog which has beclouded some volumes written on this subject but will prove a most helpful aid to the devotional life of God's people.

W. F. Yarbrough.

Jackson, Miss.

### British Baptist Notes.

(Special and Exclusive to the Baptist Record from a London Correspondent).

At the annual session of the Baptist Union of Ireland which was held at Belfast during last week, the new scheme of ministerial settlement sustentation and collegiate training (which is also before the Baptist Union of Great Britain) was well discussed, but a definite settlement upon the proposals was postponed until the autumn meetings.

Awaiting this, the English Union is to be asked for further information, but it may be said that kindly words appreciative of the scheme were uttered at the conference.

A public meeting of the Irish Baptist Total Abstinence Society was held in connection with the Conference at which it was declared that the Baptist Church in Ireland should have clean hands with regard to the drink question and recent temperance legislation was referred to with approbation, especially those items concerning the Children's Act and the summary Jurisdiction Act.

In connection with the Baptist Union scheme for ministers and their sustentation, a pamphlet has been issued by the Baptist Union here which gives a concise history of the scheme, the scheme itself as submitted to the Assembly, Mr. Shakespeare's speech introducing it, the discussion that ensued, and explanations and illustrations of the proper working of the scheme.

The pamphlet shows that so far from Baptists being in any undue hurry in this matter of new internal legislation most of its proposals have in one way or another been

(Continued on page six).

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Evangelist T. T. Martin will be with Pastor A. Finch at Havin next week.

Evangelist W. A. McComb is aiding Rev. J. L. Low in a meeting at Ellisville.

A good meeting has just closed in Pelahatchie in which Pastor Simmons was aided by Rev. S. E. Tull of Greenwood.

Rev. J. J. Potter, D. D., pastor of the First Street Baptist Church, Winchester, Ky., died on the 1st instant.

Rev. J. A. Held is carrying on a meeting in Wall Street Church, Natchez, with Rev. W. A. Borum, of Oxford, to his help.

We extend to Brother C. S. Spann and wife our sympathy in the death of their son, Porter, which occurred Monday morning.

Rev. J. W. Mayfield, recently graduated from our Seminary, is now on his new field with the Southside Church, Meridian, and is delighted with the outlook.

Pastor Yarborough is assisting Pastor J. C. Parker this week in a meeting at Fernwood. Brother Parker has been greatly blessed in his work there, and we hope for a great refreshing during this meeting.

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Miss Mary Louise Harris, a former Jackson young lady, and Mr. Harry H. Oates were married on June 5th at the home of the bride, in Birmingham, Ala. The Record extends the best wishes to the young couple.

The G. & S. I. Railway and the Great Northern Railway have granted a round trip from any station on their roads to Columbia on account of the Sunday School and B. Y. P. U. convention, for one fare plus 25 cents. Let everybody in South Mississippi attend this convention. It will do you good.

Brother A. Puryear, an aged servant of God, breathed his last yesterday, at the Jackson Sanatorium, where he had undergone a heavy surgical operation and where he had been under treatment for three months. His home was in the southern part of Hinds county. We extend to his faithful wife and other relatives our sympathy.

Every Sunday morning the G. & S. I. Railroad will give special rates to Gulfport, returning on first train Monday morning. Round trip fare from Jackson \$2.00, from Braxton, \$1.50, from Hattiesburg \$1.25, from Maxie \$1.00, from Bond \$0.75, from Saucier \$0.65, from Columbia, \$1.25, from Lumberton, \$1.00.

The First Church of Natchez has kindly voted to let its pastor hold several meetings during July and August. Those needing help in meetings can address the pastor, Jno. A. Held. Already some have written and if any others desire to have his assistance it might be well to write at once, so that the matter may be arranged properly.

Bro. Page Brown, of Carroll county, was publicly set apart to the gospel ministry on last Lord's day, S. G. Pope conducting the examination and preaching the ordination sermon. The ordaining counsel was composed of A. H. Miller, Lee Barrentine and S. G. Pope. Bro. Miller was moderator and Bro. Barrentine secretary of the council. We wish for Bro. Brown large success in his work.

In another column will be found a notice from Bro. N. R. Drummond, of Columbia, giving the dates and rates for the South Mississippi Sunday School and B. Y. P. U. Convention to be held at Columbia. This notice is important to those contemplating attending this gathering. Turn to it, and read it carefully. Inasmuch as our State Convention does not now meet in summer, it seems that there ought to be at this meeting a great number of workers. No one who goes will regret doing so, we are sure.

Read carefully what Secretary Rowe says in another column about "A fourth-of-July Celebration." Also read what Brother J. P. Williams says, and also do your best to

do what they are advocating. The great object in the observance of the first Sunday is to educate our Sunday Schools along mission lines, while incidentally the aggregated gifts on that day from our schools will greatly relieve the tension of our State mission work. July has formerly been the time of meeting of our convention. But the time has been changed to November, placing it four months later than before. But the expenses of our State Mission work are going on just the same as if the convention had met in July. The Sunday Schools can greatly help in this time of need.

## Dedication.

On last Lord's day the new church house at Raymond was dedicated to God with most appropriate services. Dr. B. D. Gray, the honored secretary of the Home Board, preached the sermon, which was very appropriate, eminently sensible and scriptural. The music was good, the congregation remarkably attentive, and the result of the services a distinct gain for the Baptist cause. Mrs. Gray and others of Captain Ratliff's children, who have gone out from the old roof tree, were present, among them Hon. P. C. Ratliff and family, of Birmingham, Mrs. Ballard, of Hattiesburg, and W. D. Ratliff of Jackson. The editor and wife were present, and shared the splendid hospitality of Captain and Mrs. W. T. Ratliff. It was a delightful day and not the least feature was the pleasure of spending several hours with our old college mate, B. D. Gray.

We present below a brief historical sketch of the old Raymond Baptist Church, read by Captain Ratliff at the dedication, who has been a faithful servant of the Baptist denomination:

The Raymond Baptist Church was organized about the year 1845. Judge Amos R. Johnston, a prominent lawyer of the place, whose wife was a member, gave the lot on which the church was built. The ground donated by Judge Johnston was 52x100 feet, which has since been added to by the family of the late S. L. Herring until the lot now occupied is 100x200 feet.

The first knowledge that the writer had of the church and community, Dr. A. Warner, a practicing physician, was the pastor. In the year 1852, while Rev. C. S. McCloud was pastor, a great meeting was held, the preaching being done by Rev. David E. Burns, then pastor of the First Church at Jackson. More than one hundred persons were baptized into the fellowship of the church at this meeting.

On the election of Mr. Lincoln to the presidency of the United States in 1860 the voters of Hinds county met in Raymond to decide what to do. The writer being then a voter came with others and found his old college mate, Rev. J. B. Hamberlin the pastor, who was called on to open the meeting with prayer. He began by repeating the

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first verse of the 115th Psalm. The impressions made on the writer by the occasion and that prayer will abide, while life lasts. When the writer came to Raymond to live in 1865, he found Rev. C. S. McCloud again the pastor, who after two years' service, removed to Jefferson, Texas. During this pastorate another great meeting was held, the preaching being done by Rev. T. J. Walne, then pastor of the church at Brownsville, Hinds county, who succeeded Bro. McCloud as pastor for the years 1868-69. It was in the early part of the year 1868, while the gallery erected for the benefit of the colored people was being removed that the old building collapsed, falling down on seven persons, two of whom, Mrs. Amanda Robertson and Mrs. Mary Reynolds, were severely injured. The latter part of the same year the work of collecting money for a new church was begun. The book I now hold in my hand shows the name and amount given by each contributor, and that it was two years before sufficient funds were raised for the completion of the building. Only five of the present membership participated in the erection of that building. On the 1st of January 1870, Bro. Walne went to Vicksburg to take charge of a little band of 15 or 20 members that had for years been held together by a consecrated Christian woman, Mrs. Legrand.

For several years the church here was supplied by ministerial students from Mississippi College, T. J. Rowan, R. A. Cooper and J. H. Eager. It was during the pastorate of one of these brethren that a meeting was held in 1874, when J. W. Sandford, of blessed memory, did the preaching. This was before his marriage to Miss Lowrey, now a missionary to China. The next pastor was Rev. J. L. Pettigrew, who served the church most acceptably for a number of years. On his resignation Rev. A. V. Rowe, then a professor in Mississippi College, was called, who is still remembered by many of the present members for the faithful and efficient service rendered by him.

On the retirement of Bro. Rowe Rev. J. L. Pettigrew again became pastor, and continued for many years, and, on his removal to Clinton, Rev. C. L. Lewis was called who served the church for nearly 20 years. Some months after his resignation in 1907, Rev. R. C. Wooster was called and served the church one year. On his resignation our present pastor, Rev. J. D. Franks, was called and entered work on February 1st of present year.

On the second Sunday in March, soon after the congregation had left the house the building was blown off of the pillars. A meeting was held in the old house on the first Sunday in April when it was resolved to not only replace the house on the pillars but to improve it.

Plans for repairs were adopted and appropriate committees were appointed.

The building committee report that the work has been done in a satisfactory man-

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ner at a cost of \$1450.00, one thousand of which was collected and four hundred and fifty borrowed from the bank in the town, which is not due.

## An Old-Time-Service for Old Folks.

Griffith Memorial Church, of this city, experienced a glorious service last Sunday. It was an "old-time-service for the old folks," when the preacher "lined out the hymns" and the congregation sang without the organ and choir.

The subject was "The Beauty and Grace of Old Age." Text, "I have been young and now I am old." Ps. 37:25.

"Now also when I am old and gray-headed, O God, forsake me not." Ps. 71:18.

Notwithstanding the threatening weather and a light shower just before the preaching hour, there was a large congregation and many old people present. At the close of the service, all over 50 years of age were lined up, and while singing "Jesus Lover of My Soul," the congregation gave the old veterans of the cross the "hand of Christian fellowship," many falling on their shoulders and weeping like children.

One aged father was heard to say, "This was the greatest service I ever saw in my life"; another, "I wish they would sing that way all the time." A sister with grown children and whose mother and father live in Illinois, said "The only objection I had to the sermon, it made me want to see my mother and father so bad that I could hardly stay there." Young man, "Well that is the first service of that kind I ever saw. I'm not a Christian, but I ought to be." It was a great service and we all felt "It is good to be here." On the first Sunday in July is "Baby Day," when the "Cradle Roll" will be called, each mother answering for her baby with an appropriate verse of scripture.

There are many new residences going up in this part of the city, and Griffith Memorial hopes soon to be one of the strong churches of the State.

We confidently ask your prayers.

Geo. W. Riley, Pastor.

## Suppose He Comes—Then What?

It is all very well for churches to install swimming pools, soda water fountains, ball games, etc., as some are doing to attract the young to their services. But the real question after all remains: What has the Sunday School, church or pastor to offer when the young man comes? It is easy enough to attract folks, to pique their curiosity—any kind of sensation will do that. But in our experience we have found that to attract people is the easiest part of the work, the

trick lies in holding them. Is not this the problem in every church? We may be wrong but we would be skeptical of the spirituality of any young man who could be brought to the church by any of these devices. He may have a desire to drink, but not of the water of life. But we will let that go. It is enough perhaps that he comes. Well then what? He has had his soda or his swim or his game of ball. It is all very refreshing but is it religion? All means may be fair to an end, but what has the church to offer to back up these means that it seems so necessary to employ? Has the man in the pulpit a message that can reach the young man when he comes? or does the services present a form of spirituality that makes his soul hunger within him for a religion like that? Does the singing make him melancholy and remind him of the departure of some loved one or does it fill his heart with the fire of love that makes him involuntarily join in with them. Are not these the pivotal points? And as a rule a minister who has a real message and is full of its beautiful import is not inclined to think of soda water, roof gardens, bowling alleys or any such thing as a method of advertising his church or his God. He isn't that kind of a man and somehow he does not have to consider any such means.

W. E. Fendley.

Meridian, Miss.

## A Call.

There will be held at the Industrial Institute and College, on July 5th, at 3.30 p. m., a meeting of the women of the State who are interested in promoting a movement looking to the realization of better homes for the people of Mississippi.

The members of the faculty of the Industrial Institute and College are systematically studying the various problems relative to the home life of the State, and they hope to give out the results of all departments, bulletins regularly sent out, and responses to individual queries.

The agricultural life of the State is being rapidly advanced through the work of the Agricultural and Mechanical College. The Industrial Institute and College desires to perform a like service for the home life of the State.

At this meeting a State organization will be perfected, and a general scheme for county and local organization will be formulated. Will you not attend? Free entertainment will be given at the college for the night of July 5th, and reduced rates to Columbus of one fare plus twenty-five cents may be obtained on this date.

Very respectfully,

H. L. Whitfield,

President Industrial Institute and College.

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(Continued from page three).

under discussion for the past eighteen years. As far back as 1892 Dr. Culross read a paper on the question at the autumn assembly held in Manchester that year.

The Rev. J. H. Shakespeare, M. A., is busily occupied in answering questions on the scheme, and time answers often are going a long way to make matters quite clear. He points out that in the event of a church being able to give its pastor any sum above three hundred and fifty dollars per annum, but less than the minimum, the Central Committee, together with the District Council, will have the power, before making grant in aid, to require that church to group with some other church and so would not retain a monopoly of its pastor's ministerial services.

It will be observed that though the Central Committee will have the power it does not always follow that it will exercise it, as grouping would be impossible for many aided churches on sheer geographical grounds. The initiative in giving the call to the pastorate of an aided church would still rest with the church itself unless it desired the Central Committee to make a suggestion or nomination. In the event of a vacancy of pastorate, the appointment of a moderator would not be compulsory, it would only be recommended.

Dr. Maclaren has bidden farewell to Union Chapel, Manchester. The parting is a most pathetic one, for Dr. Maclaren has lived for fifty years in Manchester, and for most of that time has wrought earnestly in the public ministry of the Gospel. Such a pastorate is very unusual at any time; this one is quite notable by general consent. In a farewell address by Mr. Roberts, that gentleman paid a glowing tribute to Dr. Maclaren and said, "We thank God for sending to this city, more than fifty years ago, a young man who saw visions. He was a pioneer among preachers as well as a prince. He broke from the bonds of custom; he dared greatly in the choice of themes and in the exposition of Scripture. It was the vision of God that he saw, and that he tried to get other men to see. Nothing could turn him from this purpose. Some have wished that he would lend his gifts to the exposition of social questions, or political reform, or Biblical criticism, but he held on his chosen way, in this great commercial city, with its temptations to materialism. He kept telling of the visions of God, and trying to get men to heed them. We never can be too thankful for the young man who saw visions, and who helped multitudes to see them, so that God is more near and real in Manchester to many today because he has lived and spoken. And now that he is old with the burden of eighty years upon him, what shall we wish better for this old man whom we love and reverence than that he shall dream dreams of God? With gratitude to God we recognize that there is nothing to disturb his

dreams. Regret for wasted opportunities, mourning for failure, are not for him. He has seen visions, and he told the visions boldly and clearly. Now we pray that the Spirit of God may rest upon him, and that his old age may be passed in communion with the Eternal."

It is curious that the same week the death of Mr. J. Medland Taylor, the well-known Baptist and architect of Manchester, is announced. He was the son of Mr. Isaac Taylor, of Stanford Rivers, in Essex, and was born there in 1834. It was as an ecclesiastical architect that he was most widely known, more than fifty new churches having been built from his designs. Perhaps the most familiar of his buildings in Manchester is the Union Chapel in Oxford-road.

#### "Christ Preaching to the Spirits in Prison."

(Preached in the Osyka Baptist Church on Sunday, May 2, 1909, at 11 a. m., by Rev. J. R. G. Hewlett).

Text: "By (in) which he went and preached unto the spirits in prison"; I. Peter 3:19.

Dear Friends—We have before us today a profoundly difficult passage of Scripture. One over which theologians have stumbled and Bible students have faltered. It almost makes me blush to think of standing, in my tender years, before such an audience as this to discuss so grave and so vital a passage of Scripture as our text.

The study of God's Word is something like the hewing down of the mighty oak of the forest by a number of passers by, each striking deeper into its fiber until, at length, it falls.

Generation after generation the fog of mental inability has been passing away. Generation after generation new light, as clear as the noonday's sun, has been flowing out of the teachings of Jesus into the minds and hearts of the untiring student. My earnest prayer to God, this morning, is that our hearts and minds may, by the conscious presence of the Holy Spirit, be prepared to receive the teaching of this beautiful passage of Scripture.

There are three thoughts in this passage, to which I invite your undivided attention—the Spirits, the Prison, and the Preaching.

1. The Spirits. After the man and his companion, in consequence of the fall, were expelled from the garden of Eden and the cherubim and flaming sword were placed at the east of the garden to protect and keep open the way to the tree of life, looking forward to the time when man, redeemed by the blood of Jesus, should be restored to the tree of life. Cain and Abel made an offering to God. The one of the fruit of his garden, the other of his flock. God had respect for Abel's offering rather than that of Cain, because apart from the shedding of blood

there is no sacrifice upon which atonement, procuring remission of sin, can be made. Cain in a fit of jealous anger, took the life of his brother Abel. This was displeasing to God and procured for Cain God's displeasure, resulting in the banishment of Cain to the land of "Nod," where he reared a family and built a city.

God, according to His purpose of grace, gave unto the woman another son, Seth, through whom the nations of the earth should be blessed. When men, the descendants of Cain, were greatly multiplied, daughters were born unto them, fair and beautiful. In those days the sons of God, descendants of Seth, saw the daughters of men, that they were very beautiful and took of them wives, as many as they wished.

Thus the sons of Seth, through their marriage with the daughters of Cain, were drawn away from the true worship of God, and their hearts and minds became only wicked continually. This repented God that He had made man and caused Him to destroy man from the face of the earth.

But Noah and his three sons were pure in their generation and found favor with God which led to the building of the Ark, through which a residue of the world was preserved from the destruction of the flood.

Cain and all his descendants and their companions were destroyed by the flood, but God was just in his dealing for his long-suffering toward these disobedient people, waited while the ark was being prepared. During this time Noah continued to preach to them, but to no purpose. They followed the hardness of their hearts until the flood prepared them for the "prison," in which Christ preached to them. They were disobedient to God, they would not hear God's message, so their spirits were separated from their perishing bodies and cast into the prison.

2. Now let us consider the "Prison." Here is where we meet one of the great difficulties. The word Hell, as used in the English, does not always refer to the same place. There are three Greek words with different shades of meaning, yet all three translated, unfortunately, I think, by the same word "hell." This being true it becomes necessary, just here, to study, briefly, these three Greek words.

The first is "Gehinna." The valley of the sons of lamentation. The valley of Hennem where infant children were burned to death, in the hands of Molech. Christ transfers it to that place prepared for the Devil and his angels. It is that place into which the Devil, his angels and those of the human family, who serve him, will be cast after the resurrection and the final judgment. As the righteous will be gathered into eternal joy in Heaven, so the wicked to eternal punishment in "Gehinna," the lake burning with fire and brimstone.

The second word is "Tartarus." It is the place in which the wicked dead are being

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guarded awaiting the day of final judgment. It is a prison where fallen angels and the wicked dead are kept under punishment unto the day of judgment.

As the righteous await the resurrection morn in Paradise, a place of glory and joy and peace, so the wicked abide the time of this resurrection in Tartarus, a prison to be shunned. Read Luke 16:19-31. Lazarus in Paradise and the "rich man" in the prison.

There is a gulf fixed between Paradise and the prison so that there can be no passing from one place to the other. When once the spirit is in Tartarus it must remain there until the day of judgment. Let us now turn to II. Peter and read 2:4-7, 9. I read from the Revision of the American Bible Union, which is the best translation I have ever seen. "For if God spared not angels, when they sinned, but cast them down to hell (Tartarus), delivered them over to chains of darkness, kept unto judgment, etc. And spared not the old world," etc., "and turning to ashes the cities of Sodom and Gomorrah," etc. "The Lord knows how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment," etc. Then, fallen angels, the old world, Sodom and Gomorrah, the rich man and all others who die out of Christ are in this prison; they are kept under punishment; they are kept unto the day of judgment, then cast into Gehinna, the eternal hell of fire.

The next word is "Hades." I think it exceedingly unfortunate that this word is translated "Hell." It is the unseen world; the realm of the dead; the disembodied state rather than a place. It is that state of the soul, or spirit, between temporal death and the resurrection. Acts 2:27: "Because thou wilt not leave my soul in hell (Hades) neither wilt thou suffer thy Holy One to see corruption." The body of Christ in the tomb will not decay. The soul of Christ will not be left apart from the body. It will come back into the body and the body raised from the tomb.

So we have Hades, that state in which the soul is separated from the body; we have Gehinna, the hell of fire, the home of the wicked after the judgment; as the home of the righteous will be the Holy City, so the home of the wicked will be the prison city of punishment; we also have Tartarus, the prison in which the wicked spirits were, and are still, kept where Christ preached to them.

This brings us to the last point.

3. The preaching. You may not agree with all I say about this preaching. I can't put my finger on a passage of scripture that gives a complete explanation of it. However, if you will follow me closely you will see that what I do say dovetails, and fits harmoniously, into the teachings of the scripture. Before I take up this part of the text as such, let me call your attention

once more to the parable of the rich man and Lazarus.

Lazarus is with Abraham in paradise. The rich man is in Tartarus. A great gulf is fixed between the two, so there can be no passage from one to the other. The rich man appeals to Abraham for help, but no help came. Notice that they talk to each other across this gulf and the rich man sees Abraham and Lazarus and they recognize each other. Remember these facts. Pardon me for this diversion and now study with me the preaching.

Christ, on the cross, makes the great sacrifice for sin. The veil of the temple is rent in twain from top to bottom, thus exposing the Holy of Holies of the temple. This shows that the temple is no longer the place to make atonement for sin, as a better sacrifice than of bulls and goats has been made. Christ having made this sacrifice, goes into the Holy of Holies of Heaven, and in the presence of the Father, with his own blood, and makes the atonement, once for all time to come, for the sins of the world. Having made the atonement he then goes to paradise. "Today shalt thou be with me in paradise." Before we go any further let us notice the Greek word translated preach. It is the "Aorist of Kerosso," and means to speak as a herald, to declare with authority, what should be and should have been done, and not to announce good news. It may be good news, but not necessarily so. In this case it is past, showing what should have been done. Now let's come back again to the preaching. Christ, on coming to paradise, announces that the atonement has been made and salvation procured for the world.

Just here I believe the spirits in prison make an earnest appeal to Christ for help, as did the rich man to Abraham. Christ tells them, speaking with authority, that they should have heeded the preaching of Noah. Like Abraham, he tells them that there is no mercy for them. They were disobedient; they would none of the counsel of God. Now, God will laugh at their calamity. They trampled the grace of God under their feet. "He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy." Their destiny is sealed. They must remain in this prison to the day of judgment, and be cast into Gehinna.

We have seen the spirits, the prison, and I verily believe that is the preaching.

Conclusion: Dear friends, Christ has procured salvation for the world. He is able to save all who will come to him. He wants us to tell the world about his salvation and warn them of the prison. Will you tell them? I plead with you to give the plan of salvation to the world.

My dear sinner friends, this is a warning and example for you. Turn from your sins. Give God your hearts. Live for Jesus and the advancement of his kingdom. Tell your

companions that God loves them and that Christ wants to save them from Gehinna. He wants to save them from the prison. He wants to save them to a life of righteousness here and to Heaven in the world to come. Trust Him! Love Him! Obey Him! Give your life to Him and be happy.

#### Soul Activities of the "Dead in Sins."

I have been exceedingly interested for a long time in the study of the condition of those who are "dead in trespasses and in sins," and the more I study the more interested I become. That the "dead in sins" are separated from God and void of spiritual fellowship with him is clear enough. That they are under condemnation is certain. That they can only be brought into living union and fellowship with God through Jesus Christ is surely according to the Scriptures. That it is the Holy Spirit who regenerates the soul and unites it inseparably to God through Jesus Christ, implanting in it in that regenerating act "the divine nature," is perfectly plain to me. That this work of the Holy Spirit is somehow done in connection with repentance and faith on the part of the subject acted upon is at least seemingly the teaching of the Bible surely no one will question. But behind all of this is the condition of the "dead in sins."

Christ used an illustration which shows the condition of one poor, dead soul when he told of the man whose lands brought forth much. He said that the man spoke to his soul and said, "Soul, thou hast much goods laid up for thee for many years; take thine ease, eat, drink and be merry." Luke 12:19. Then he said, "God said unto him thou fool, this night thy soul shall be required of thee." As I see it, this picture shows the struggle between the carnal self, which seeks only things of earth and is enmity against God, and a poor soul conscious of its sad condition and dominated by the devil and carnal mind. There was certainly a dual self represented in the lesson and one self was trying to quiet the disturbed condition of the other. If this was not true why represent the man as speaking to his soul? Oh the cry of a starving soul, starving for the bread of life and offered only the things that satisfy the flesh. It is a sad wall.

Another interesting case of the activities of a "dead in sins" soul is Saul, who became Paul. This man was so bitter against Christ that he persecuted the Christians unto death, yet he said "I have lived in all good conscience before God until this day." Acts 23:1. He also said, when referring to his life against Christ, "I was zealous toward God, as ye all are this day." Acts 22:3. Then again, when looking back at this part of his life he said he was the "chief of sinners" and obtained mercy because he did it "ignorantly in unbelief." I. Tim. 1:13.

Surely at that time he was "dead in sins" for he was in "unbelief," yet he was "zealous toward God"; were those to whom he spoke. Now comes this question, what part of him was it that was "zealous toward God" and served him with "good conscience?" Surely it was not the carnal mind, for he said that "is enmity against God." What then was it that was "zealous toward God" in this old chief of sinners? If not the carnal mind what could it be but the soul, the inner self, conscious, wanting to do God's will but blinded by the devil and dominated by the flesh? What was it in those to whom he spoke that was "zealous toward God," if not the soul? Surely it was not the flesh. Poor soul! It has never had a good chance. It was breathed into a body of flesh made of earth, separated from God through the appetites of the flesh and cursed in the flesh. So far as I can find the soul of man has never been "enmity against God." That is said of the fleshy mind. Paul spoke again of some for whose salvation he prayed, which facts shows that they were lost, and said "They have a zeal for God, but not according to knowledge." And they wanted to be righteous, "for being ignorant of God's righteousness they went about to establish their own righteousness." Rom. 1:13-3. What was it wanting to be righteous before God? Was it the carnal mind which is enmity against God? Surely not. It was the "dead" soul conscious of its condition and wanting to get right with God, but dominated by the carnal mind and misled by the devil.

Another striking case is recorded in Heb. 10:26, 27, where it is said "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for judgment and fiery indignation which shall devour the adversaries." Such a soul would certainly be "dead in sins," yet conscious of its doom.

Another sad case is that described by Paul in II Cor. 4:3, 4, where he says, "If our gospel be hid it is hid to them who are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them." What is meant in this text by "mind"? Is it not the carnal mind? What is meant by "them"? Does not the light of truth come through the mind into the soul? Poor soul "dead in sins" how I pity it! Conscious, zealous toward God, but ignorant and dominated by a mind blinded by the god of this world. The more I think of the condition of the unsaved souls the

deeper becomes my sorrow for them. I think of the poor lost ones as seeking to know God, though they grope in darkness and "feel after Him." Acts 17:27. Oh the sad condition of those who are "dead in sins." As I see it, all religion is the result of the "dead" soul's sad cry after God, and all false religion is the product of the demon of the pit acting through the carnal mind and deluding the poor soul until all chance is past. It is certain that something wants to know God and it cannot be the carnal mind.

E. L. Wesson.

From Columbia.

We have just closed our meeting, in which Bro. W. P. Price did the preaching and Bro. J. P. Scholfeld, of Altamont, Kansas, led the singing. In spite of the rain and hot weather, the congregations were large and the interest good. We received twenty-three by experience and baptism and six by letter.

We are now looking forward with pleasure to the meeting on June 29th-July 1st, of the South Mississippi Sunday School and B. Y. P. U. Convention. We are making ample preparations to entertain all who come, and trust that every church will be represented.

Our church work is prosperous; our congregations are growing, our mission gifts are increasing and our Sunday School attendance is reaching the two hundred mark many Sundays.

The laymen's rallies in our association held under the leadership of Bro. N. R. Drummond have done much to stimulate interest and increase contributions. The country churches are great factors in this section of the State because so many of our people still live in the country.

Yours in the work,

S. A. Wilkinson.

Shubuta.

We closed a very fine meeting of twelve days at Shubuta in which the preaching was done by Bro. W. E. Farr, with Bro. Tom Brown to conduct the singing. To say that the preaching was good does not express it in its fullness. It was excellent from beginning to end. Bro. Farr is soon to be one of our best preachers. He left us with the prayers of the whole people that the Lord may greatly bless him and send him back to us some day. And the gospel as it was sung by Bro. Brown was the very soul of sweetness. No pastor will make a mistake to engage him. God bless these

young brethren as they go forth to preach and sing the gospel.

J. J. Walker.

From Grace Church New Orleans.

Just a word, please, to my brethren throughout Mississippi. I have accepted a call to Grace Church here, and I want you to earnestly pray God to give me grace and wisdom to lead this noble band of Christians on to victory and to power. I much rather had stayed in Mississippi, for the work is so much more easy and pleasant there. But I believe with all my heart that God has led me here and, God helping me, I shall drive my heart's blood into it with all the power of my life. Yes, brethren, I want you to pray that God may greatly use me right in this church. Some time ago I received a letter from a good friend of mine that he had prayed for me every day since we left college. It was a great source of strength and comfort to me. It would be a great help to me if some would write me that they are praying for the work here.

And another thing I want to request of the readers of the Record: If you have a friend or relative here in New Orleans who is a Baptist and who hasn't joined any church here yet, will you please write me about them. I would be glad to look them up. There is many a one who could be gotten into a Baptist Church if the pastors knew about them.

F. N. Butler.

1025 Alvar St.

Gloster.

We have enjoyed the presence and words of Bro. J. E. Byrd and Arthur Flake for two days. They spent Sunday and Monday with us and did us much good. They talked largely on organization and method in Sunday School work. One thing commendable about all they said was that it was practical.

Two things were accomplished—our workers were stimulated to greater endeavor and some who have hitherto taken but little part have been enlisted, from whom we hope for good work.

The confidence, enthusiasm and wisdom of these two brethren will do any church great good. Their methods are those which they have tested and proven good. It would be well if every church in the State could have them for a few days. We hope to have them again some time.

Our work moves on with some signs of encouragement.

I. W. Read.



## WOMAN'S WORK



Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.).

### Woman's Central Committee.

Mrs. J. A. Hackett, Meridian, President of Central Committee.

Mrs. W. R. Woods, Meridian, Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

### To the Y. W. A.

It has been said that the convention was the guest of the Seminary, if this be true, we might say, the woman's meeting was the guest of the Training School.

More than two thousand visitors are registered in our books, many did not register owing to the crowds. We can safely say that three thousand of our friends were shown through our "House Beautiful." We were glad for so many to see and know more of our location, work, etc.

I can but wish that many of our Y. W. A.'s had been present at the great convention. It is a glorious memory. We can never forget it.

The Woman's meetings were held in the First Presbyterian Church, which was packed to the uttermost. The meetings were full of interest and enthusiasm. Besides the numerous reports, recommendations, plans for the future, etc., we were given a number of most excellent addresses.

The annual address of the president, Miss Heck, was indeed great. We listened with eagerness to her words of encouragement, inspiration and prophecy.

Our dear Mrs. McLure talked on "The Training School." In a most charming manner she told the ladies something of our work. All seemed much interested.

On Sunday afternoon, in a mass meeting, after the devotion-

al service by Dr. Willingham and short talks by Drs. Frost and Love, a number of returned missionaries spoke to us, each bringing some message from her field.

We were all greatly interested in these short talks, so rapidly did the time pass that it was 6 o'clock before the last one had been heard from.

We of the Training School were honored with reserved seats during the entire session of the Woman's meetings.

It was a great joy to us to see and meet so many women of our Southland. And to feel that they are so deeply interested in us and the things that are dearest to our hearts.

In conclusion I will give you the song which we Training School girls sang on opening day of the Woman's meeting:

### In Heavenly Love Abiding.

In heavenly love abiding,  
No change my heart shall fear,  
And safe is such confiding,  
For nothing changes here.

The storm may roar without me,  
My heart may low be laid,  
But God is round about me,  
And can I be dismayed?

Wherever He may guide me,  
No want shall turn me back,  
My Shepherd is beside me,  
And nothing can I lack.

His wisdom ever waketh,  
His sight is never dim,  
He knows the way He taketh,  
And I will walk with Him,

Green pastures are before me,  
Which yet I have not seen,  
Bright skies will soon be o'er me,  
Where dark the clouds have been.

My hope I cannot measure,  
The path to life is free,  
My Savior has my treasure,  
And He will walk with me.  
My Savior has my treasure  
And He will walk with me  
In heavenly love abiding  
No change my heart shall fear.  
Amen.

Yours in His service,  
Pearl Caldwell.

## FRECKLES TAN. SUNBURN

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From Mrs. Martin Ball.

We have all greatly enjoyed the account of the W. M. U. in Louisville given by Mrs. McComb and now we have other good news from our "Training School girl" of the same meeting. How I did long for every Y. W. A. to enjoy the pleasures each day, and the piece of lace made by the dear girl in China and given to Miss Hartwell was of interest to all.

Each leader has her small part of this gift, and how I wish we could divide with you all.

Miss Pearl is at her home at Blue Springs, Miss., Route 1, where she will be glad to hear from each Y. W. A. We are so glad her health is good and do hope the vacation will be a great pleasure.

The young people of Eeru, Miss., helped so liberally in the support of this consecrated worker; also, the dear ones in Pontotoc sent a liberal contribution. We feel so grateful to Aberdeen, Clinton, Oxford, Meridian, Durant, Jackson, Brookhaven, Columbus and Winona for their Y. W. A. gifts to all objects, but especially in helping in the support of this dear pupil who has done so well in her work by your great kindness. God will bless each of you for your devotion to this cause. Let us all begin our year's work with happy hearts and get others to join us in doing greater things for our Blessed Master. Send in your reports for the second quarter as early as possible.

The Y. W.'s Auxiliary has increased in organization of societies this year about fifty per cent.

### SHAKE INTO YOUR SHOES

Allen's Foot Ease, a powder. It Cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired aching feet. Try it to-day. Sold by all Druggists. By mail for 25c. in stamps. Don't accept any substitute. For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

### Wanted

Position as book-keeper in country bank with about 400 accounts. Three years experience, good references. Address "S," P. O. Box 65, Clinton, Miss.

Report of Central Committee for Quarter Ending April 1, 1909.

### Aberdeen Association.

Aberdeen Church:  
Christmas offering .... \$ 11.25  
Pontotoc:  
Bible Fund ..... 5.00  
Home Missions ..... 15.00  
Foreign Missions ..... 42.00

Okolona:  
Foreign Missions ..... 5.00  
Orphanage ..... 50.00  
Houston:  
Home Missions ..... 11.00  
Cherry Creek:  
Foreign Missions ..... 7.50

### Bogue Chitto Association.

Magnolia:  
Foreign Missions ..... 5.00  
Home Uses ..... 34.20  
Tylertown:  
Foreign Missions ..... 10.50  
Home Missions ..... 21.00  
Summit:  
Foreign Missions ..... 16.00  
Home Missions ..... 27.10

### Carey Association.

L. A. S. Natchez:  
Home Uses ..... 66.00  
Training School Supp't ..... 2.50  
State Missions ..... 5.00  
W. M. U., Natchez:  
Foreign Missions ..... 10.00  
Christmas Offering ..... 30.00  
Home Missions ..... 10.00  
Home Uses ..... 7.50  
Orphanage ..... 5.00

Centerville:  
Foreign Missions ..... 13.25  
Home Missions ..... 4.54

### Chickasaw Association.

Waynesboro:  
Foreign Missions ..... 5.35  
Bible Fund ..... 5.00  
Quitman:  
Home Missions ..... 16.10

### Columbus Association.

Macon:  
Foreign Missions ..... 13.65  
Margaret Home ..... 5.00  
General Missions ..... 11.35

Brooksville:  
Christmas Offering ..... 16.00  
Orphanage ..... 10.00  
Foreign Missions ..... 12.25

West Point:  
Christmas Offering ..... 60.00  
Home Missions ..... 45.00  
Home Uses ..... 19.39

Starkville:  
Foreign Missions ..... 35.00

### Chickasaw Association.

New Albany:  
Bible Woman in China ..... 30.00

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San Francisco, Calif.  
Los Angeles, Calif.  
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with privilege of going one route and returning another. Tickets on sale daily, limited returning not later than October 31st, 1909. Liberal stop-overs. For fares and full particulars, apply to nearest Agent of the Mobile & Ohio R. R. or H. E. Jones, Jr., T. P. A., Meridian, Miss.

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A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure deafness, Head Noises, and Catarrh. Address Dr. G. M. Brannaman, 1100 Walnut St., Kansas City, Mo.

Home Missions	13.70	Ministerial Education	5.00
Central Association.		Seminary	5.00
Learned:		Reganton:	
Home Missions	15.00	Christmas Offering	4.00
Pocahontas:		Home Missions	2.00
Home Uses	14.00	Home Uses	20.00
Bethesda:		Coldwater Association.	
Foreign Missions	5.00	Sardis:	
Home Missions	10.00	Sustentation	3.90
State Missions	8.00	Orphanage	3.90
Clinton:		Christmas Offering	3.00
Foreign Missions	43.15	Training School Sup't	2.50
Home Missions	51.25	Margaret Home	2.50
Christmas Offering	32.15	Ministerial Education	2.50
State Missions	16.00	Hernando:	
Home Uses	6.40	Foreign Missions	5.00
Utica:		Orphanage	10.00
Foreign Missions	34.62	Como:	
First Jackson:		Church Building and	
Christmas Offering	16.26	Loan Fund	5.00
Margaret Home	5.00	Senatobia:	
Bible Fund	5.00	Foreign Missions	23.80
Training School Sup't	5.00	Home Missions	8.00
Training School Edwnt	20.00	State Missions	10.65
Fernwood:		Sustentation	3.90
Home Missions	3.15	Orphanage	3.90
Foreign Missions	3.05	Longtown:	
Terry:		Foreign Missions	4.25
Home Missions	23.85	Peach Creek:	
Christmas Offering	5.00	Christmas Offering	5.60
State Missions	17.25	Foreign Missions	40.00
Home Uses	22.00	Copiah Association.	
Palestine:		Foreign Missions	4.00
Home Missions	3.25	Home Uses	3.00
First Jackson:		County Line:	
Foreign Missions	156.00	Foreign Missions	3.00
Home Uses	384.43	Crystal Springs:	
Orphanage	8.50	Foreign Missions	59.75
Yazoo City:		State Missions	40.00
Home Missions	10.00	Home Uses	79.58
Home Missions	15.71	Orphanage	130.75
Home Uses	353.48	Hazlehurst:	
Margaret Home	2.50	Christmas Offering	23.25
Ministerial Education	10.00	Foreign Missions	77.25
Orphanage	10.00	Home Uses	224.20
State Missions	10.00	Deer Creek Association.	
Flora:		Merigold:	
Foreign Missions	25.00	Foreign Missions	4.00
Home Missions	22.05	Home Missions	8.25
Raymond:		Anguilla:	
Orphanage	6.50	Foreign Missions	5.50
Foreign Missions	21.00	Home Missions	5.00
Home Missions	29.50	Shaw:	
Home Uses	69.70	Foreign Missions	15.00
Cedars:		Forward Movement	2.50
Home Missions	29.50	Greenville:	
Foreign Missions	15.00	Foreign Missions	10.00
Griffith Memorial, Jackson:		Home Missions	19.21
Home Uses	13.00	Home Uses	102.00
Home Missions	15.00	Greenwood:	
Margaret Home	2.50	Foreign Missions	150.00
Bible Fund	1.00	Leland:	
Church Building and		Home Missions	23.50
Loan Fund	2.50	To Drive Out Malaria	
Chapel Hill:		And Build Up the System	
Foreign Missions	5.25	Take the Old Standard GROVE'S TASTE-LESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.	
Salem:			
Foreign Missions	10.00		
Home Missions	5.00		

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which for generations were taken by the Indian women and largely explains their remarkably good health. Mrs. Netterfield is especially skillful in adapting the Remedies to suit the individual requirements of each of her patients, young or old.

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Oldest and best cure for chills and malarial fevers of all kinds everywhere.  
No arsenic or other poisons; no injurious effects; not bad to take.  
As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

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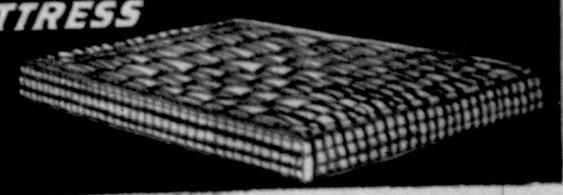
My little 38-acre farm and outfit, two miles west of Clinton, a new four-room house, splendid 2-room tenant house, two wells, new buggy, new spring wagon, two horses and three cows—a for two thousand dollars. Mr. Tickle, Clinton, Miss.

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Home Uses 35.35  
Hollandale:  
Foreign Missions 25.85  
Home Uses 25.35  
Training School 5.00  
Home Uses 5.00  
Gulf Coast Association.  
Topisaw:  
Foreign Missions 3.75  
Lauderdale County Association.  
First, Meridian:  
Home Missions 262.65  
State Missions 8.75  
Home Uses 109.68  
Training School End. 45.00  
Training School Sup. 5.00  
Margaret Home 5.00  
Sustentation 7.50  
S. B. Seminary 20.00  
Church Building and Loan Fund 30.00  
Oak Grove:  
Foreign Missions 10.00  
Home Missions 5.00  
Home Uses 2.50  
Poplar Springs:  
Home Missions 10.00  
Home Uses 5.55  
Christmas Offering 5.00  
Fifteenth Avenue:  
Foreign Missions 25.00  
Home Missions 25.00  
Home Uses 33.35  
Training School Sup. 5.00  
Training School End. 2.50  
Church Building and Loan Fund 5.00  
Mississippi Association.  
Gloster:  
Christmas Offering 16.00  
Home Missions 27.05  
Home Uses 2.40  
Berwick:  
Home Uses 4.30  
New Liberty.  
Mize:  
Foreign Missions 5.50  
Oxford Association.  
Home Missions 91.05  
Foreign Missions 10.00  
Training School 5.00  
Purvis 7.50  
Louisville Association.  
Louisville:  
Foreign Missions 7.75  
Home Missions 27.25  
Home Uses 280.00  
Pearl Leaf Association.  
Carson:  
Christmas Offering 3.50  
Salem:  
Christmas Offering 5.00  
Seminary:  
Christmas Offering 5.00  
Phela:  
Christmas Offering 2.70  
McDonald's Mills:  
Christmas Offering 25  
Mount Olive:  
(Continued on page 14).

Home Uses	35.35	Brookhaven:	
Hollandale:		Foreign Missions	10.00
Foreign Missions	25.85	Home Missions	25.00
Home Uses	25.35	Jewish Missions	2.50
Training School	5.00	Home Uses	3.00
Home Uses	5.00	Rocky Bluff Church	2.50
Gulf Coast Association.		Topisaw:	
Foreign Missions	15.95	Foreign Missions	3.75
Home Missions	19.97	Lauderdale County Association.	
Biloxi:		First, Meridian:	
Home Uses	74.16	Home Missions	262.65
State Missions	20.00	State Missions	8.75
Home Missions	20.00	Home Uses	109.68
Sustentation	34.40	Training School End.	45.00
Kosciusko Association.		Training School Sup.	5.00
Sallis:		Margaret Home	5.00
Foreign Missions	12.00	Sustentation	7.50
Home Missions	7.00	S. B. Seminary	20.00
Home Uses	4.00	Church Building and	
Lawrence County Association.		Loan Fund	30.00
Silver Creek:		Oak Grove:	
Christmas Offering	10.00	Foreign Missions	10.00
General Missions	40.00	Home Missions	5.00
Leaf River Association.		Home Uses	2.50
Lusdale:		Poplar Springs:	
Foreign Missions	6.50	Home Missions	10.00
Home Missions	5.00	Home Uses	5.55
Home Uses	127.25	Christmas Offering	5.00
Lebanon Association.		Fifteenth Avenue:	
Laurel:		Foreign Missions	25.00
Christmas Offering	4.05	Home Missions	25.00
Foreign Missions	100.00	Home Uses	33.35
Home Uses	80.05	Training School Sup.	5.00
Brooklyn:		Training School End.	2.50
Foreign Missions	4.50	Church Building and	
Home Uses	85.00	Loan Fund	5.00
Hattiesburg First:		Mississippi Association.	
Seminary	40.00	Gloster:	
Sustentation	7.50	Christmas Offering	16.00
Home Uses	31.74	Home Missions	27.05
Home Missions	15.00	Home Uses	2.40
Training School	20.00	Berwick:	
Christmas Additional	115.00	Home Uses	4.30
Ellisville:		New Liberty.	
Foreign Missions	31.00	Mize:	
Home Uses	190.11	Foreign Missions	5.50
Poplarville:		Oxford Association.	
Home Missions	15.00	Home Missions	91.05
Second Laurel:		Foreign Missions	10.00
Foreign Missions	10.20	Training School	5.00
Home Uses	9.95	Purvis	7.50
Immanuel, Hattiesburg:		Louisville Association.	
Training School	5.00	Louisville:	
Home Uses	34.31	Foreign Missions	7.75
Columbia Street, Hattiesburg:		Home Missions	27.25
Foreign Missions	38.00	Home Uses	280.00
Home Missions	37.00	Pearl Leaf Association.	
Home Uses	14.00	Carson:	
Bible Fund	3.50	Christmas Offering	3.50
Orphanage	35.08	Salem:	
Seminary	10.00	Christmas Offering	5.00
Church Building and		Seminary:	
Loan Fund	60.00	Christmas Offering	5.00
Christmas Offering	12.75	Phela:	
Lincoln County Association.		Christmas Offering	2.70
Tangipahoa:		McDonald's Mills:	
Home Uses	13.20	Christmas Offering	25
Foreign Missions	3.70	Mount Olive:	

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THIS MATTRESS usually retails at \$12.50 to \$15 in stores. It cannot be bought for less from any dealer. You therefore have a tremendous advantage in buying direct from our factory. You do not have any middlemen's profits to pay.

This is a stitched-edge mattress, made of forty-five pounds white cotton felt, in high-grade ticking—as pure and sweet as the sunny Southern fields where it grew. It is guaranteed not to pack or get lumpy. It represents more genuine value, counting quality, looks and slumber-inducing buoyancy than any mattress on the market.

## Sixty Nights' Free Trial

Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it is not absolutely perfect in detail, workmanship and all-round worthiness, you may return it and the purchase price will be quickly refunded without question.

We also sell the Royal Blue Bed Springs—100 heavy coils—highly tempered. Will always remain in good condition. We guarantee them 20 years. Price, \$4.

All our goods are guaranteed satisfactory or money refunded. Order today.  
**Doughtie Bedding & Chemical Co.**  
Meridian, Miss.

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## Deaths.

Effie Everett.

On the 11th inst. our hearts were made sad by the news of the death of one of our most devoted Christian young women. Miss Effie, daughter of M. J. and Ella Everett, was a bright young school-marm, but though she continued teaching, she had been a sufferer for several months. It was decided that an operation was necessary. Accordingly she went to the Brandon Sanitarium, where she underwent a very serious operation, which resulted in her death. But for a spell of violent vomiting just after the operation, she would, doubtless, have recovered. Many relatives and friends witnessed her burial the 12th inst. at Rock Bluff Baptist church. We all grieve her departure and will greatly miss her in our church work. The Lord comfort the bereaved.

Her Pastor.

Sister Lorella C. Smith.

Sister Smith was the eldest daughter of Bro. Fisk and Sister Amanda Malvina Ramsy. Was born near Coffeeville, Miss., the 5th of February, 1839, and moved to Clay county, professed faith in Christ and united with the Hebron Baptist Church when quite young, and lived a faithful and consistent Christian. She was stricken with paralysis the 5th of September, 1907, and died at her daughter's, Mrs. H. M. Haines, near West Point, Miss., the 22nd day of May, 1909.

Sister Smith was a member of the First Baptist church at the date of her death. Farewell, sister, till we meet again.

Wm. Hardy.

For COLDS and GRIP.

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the cold and restores normal conditions. It's liquid—effects immediately. 10c, 25c and 50c at drug stores.

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—TO—  
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**\$21.50.**  
Leave Jackson on Saturday, July 3rd, arriving in Los Angeles on Monday, July 12th.

—VIA—  
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Good Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, N. C.  
**FITS CURED** NO CURE NO PAY—In other words you do not pay our money unless you are cured and satisfied. German cured and satisfied. German American Dispensary, 246 Walnut St., Kansas City, Mo.

Sister Fannie Gonja.

Sister Fannie Gonja was born in Edgefield District, South Carolina, August 28, 1823, moved to Mississippi in '54 or '55, and was married to I. A. Gonja Nov. 29, 1855. They united with Indian Creek Baptist Church, remaining in that fellowship until the church building was sold, whereupon they became members of Chapel Hill Church until the death of each. She died June 12, 1909. God comfort the bereaved. In hope of meeting again.

Her ex-pastor,  
P. A. Haman.

Brightening Faded Frocks.

Some one may have a pink cotton or linen dress all good, but badly faded. If so, put a piece of Turkey-red cheese-cloth in water, and boil till the color is right. The desired shade may be obtained by dipping a little of the dress. It will be a bit lighter than when wet, and will leave an even color all over. One-eighth of a yard is more than enough for a dress. Navy-blue cheese-cloth may be used in the same manner to freshen the color of a light blue dress. —Woman's Home Companion for July.

Reward of the Faithful Servant.

The Merchant Prince had sent for the Faithful Clerk, who confronted his master tremblingly.

"Jenkins," said the Merchant Prince, "you have been in my employ twenty-five years."

"Yes, sir," faltered the Faithful Clerk.

"Twenty-five years today, is it not?"

"Yes, sir. Thank you for remembering it."

"Tut! Tut! You have been an honor to the House."

"Thank you again, sir."

"You have proved yourself worthy of my confidence."

"Oh, sir!"

"You have grown gray in my service."

"Yes, sir."

"Jenkins, as a slight token of my recognition of this fact I have a present for you. Pray accept this bottle of hair-dye!" —Woman's Home Companion for July.

For Rent in Clinton.

One five-room cottage, centrally located, modern conveniences. For further information apply to A. J. T., P. O. Box 236, Clinton, Miss.

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Address: E. B. MILLER, Pres. Owensboro, Ky.

**YOU CAN AFFORD** a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music. \$3 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Worth, Ind.

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You may be laying up for yourself much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui, about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

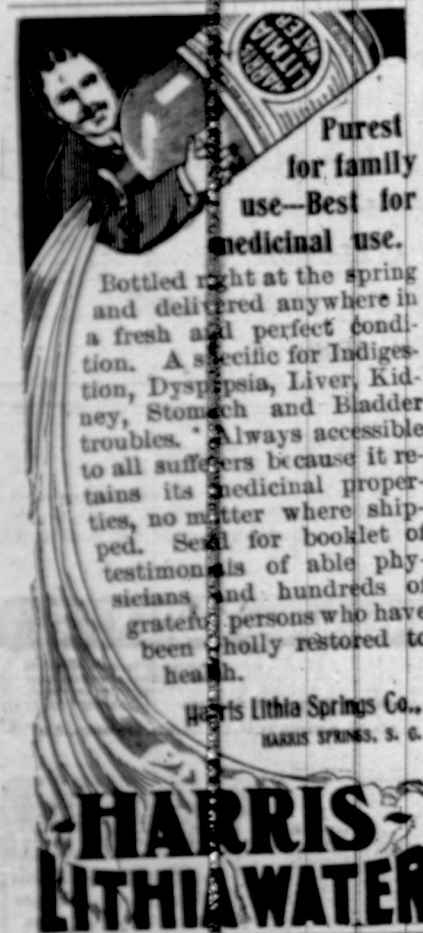
For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

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(Continued from page 11).

Home Missions	4.50	Home Uses	3191.19
Foreign Missions	14.85	Church Building and Loan	102.50
Christmas Offering	8.00	Orphanage	335.38
Home Uses	12.20	Sustentation	57.30
Brandon:		Margaret Home	31.50
Margaret Home	1.00	Ministerial Education	18.50
Strong River Association.		Theological Seminary	125.00
Foreign Missions	10.00	Training School	278.00
Home Missions	17.50		\$8633.38
State Missions	5.00	Boxes and Values.	
Home Uses	29.00	West Judson Association	138.16
Margaret Home	2.50	Itta Bena	75.00
Clarke Memorial	2.50	Quitman	60.00
Old Ladies' Home	15.75	Summit	91.50
Orphanage	15.00	Raymond	50.00
Church Building and Loan	5.00		\$ 414.66
Sunflower Association.		Grand total	\$9038.04
Belen:		Secretary Central Com.	
Foreign Missions	2.00	Mrs. Wm. R. Woods,	
State Missions	2.00		
Home Missions	1.00		
Tishomingo:		For HEADACHE—HICKS' CAPUDINE.	
Home Missions B. M.	15.30	Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It is a liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c, at drug stores.	
Training School	3.00		
Margaret Home	217.01		
West Judson.		A Prosperous Institution.	
Saltillo:		Union University, at Jackson, Tenn., has enjoyed one of the most prosperous years in its history. The school has always commanded the respect of the better class of people because of its thorough work and high moral standard. No hazing and no division in the student body allowed. With an endowment the school is able to maintain strong teachers and to keep the school in splendid condition. The cost is very reasonable, considering the superb advantages. The Annex for young women is giving great satisfaction.	
Foreign Missions	1.08		
Tupelo:		All the Conservatory branches, embracing, Music, Expressions and Art, are under the very best teachers. Parties who are seeking a school of high intellectual and moral standard with limited numbers, at moderate cost, should write C. S. Young, secretary, Jackson, Tenn., for catalog.	
Home Missions	25.00		
Home Uses	40.00		
Foreign Missions	35.00		
Sherman:			
Home Missions	10.00		
Foreign Missions	10.00		
Orphanage	5.00		
Yalobusha Association.			
Mt. Paran:			
Foreign Missions	37.50		
Home Missions	6.15		
Home Uses	7.10		
Coffeenville:			
Christmas Offering	2.35		
Home Missions	12.00		
Home Uses	5.00		
Cyclone Sufferers	21.00		
Grenada:			
Home Missions	10.00		
Home Uses	5.00		
Charleston:			
Foreign Missions	20.20		
Yazoo Association.			
Foreign Missions	2.00		
Christmas Offering	10.05		
Home Missions	15.75		
Zion Association.			
Home Missions	23.25		
State Missions	5.35		
Foreign Missions	21.61		
Christmas Offering	5.00		
General Missions	11.35		
Totals.			
Home Missions	1116.38		
State Missions	143.15		
Foreign Missions	2698.84		
General Missions	11.35		
Christmas Offering	423.50		

## ICE CREAM

1c. a Dish

is made in this way:

Stir a package of

JELL-O

ICE CREAM

Powder

into a quart of milk and freeze it. That can be done in about ten minutes.

There is nothing to add, for the powder supplies everything, and there is no cooking or anything else to do.

You will have two quarts of delicious ice cream for the usual cost of two dishes.

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If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious ailments. Bright's disease is especially dangerous; it could be killed by you and you might not know you had it. You should start at once to take

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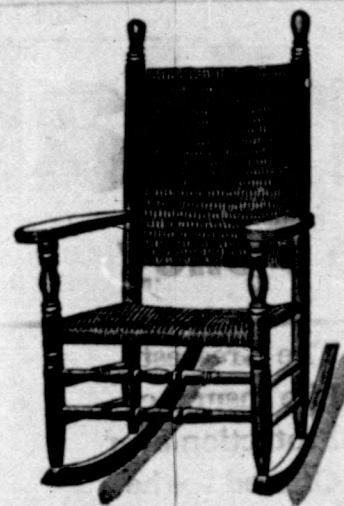
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## Why Send Missionaries to Catholic Countries?

(William H. Smith).

There can be no question but that the great masses of the people in Catholic countries need the gospel. It is the testimony of missionaries and others that for the most part the people in Catholic countries are as ignorant of the saving truth of the gospel as they are in heathen lands. We are as much obligated to give these people the Word of God and the knowledge of the way of salvation as we are to give it to any other people in the world. No Protestant, and certainly no Baptist could deny the need and our responsibility for preaching to people who do not know the gospel.

The objection is raised, however, that while we are sending missionaries to Catholic countries Catholicism is taking our country. There are those who have become alarmed and point to the large numbers of Catholics in the United States and the influence that Catholicism is exerting in many directions, with the fear Romanism will become the dominating power in our own land, but we must take all of the facts into consideration and it will be seen that this country is no paradise for Roman Catholicism. The objection is based on the supposition that no mission work is done among the Catholics in the United States. Quite the reverse is true. An immense amount of mission work is done among Catholic people in this country and the statistics seem to indicate that it is done with remarkable effect.

In 1890 there were 8,277,039 Catholics in the United States. Dr. H. K. Carroll, special agent of the United States census office puts down the number in 1908 at 11,795,812. Immigrant statistics show that since 1890 about ten millions of Catholic immigrants have come to this country. Now without allowing anything for natural increase our Catholic population today ought to be about eighteen millions; but the census shows that the increase of the families of the more than 8,000,000 of Catholics who were here in 1890 would be about 2,000,000, and the increase of the immigrant families which have

come in since that time would be something like four millions. It is well known that these immigrant families are larger than the native white families of our country. According to these figures, if the Catholics had not lost any of their adherents, they would number today something like 24,000,000. According to Dr. Carroll's figures this is a loss of 12,000,000. Do not these figures make it appear that something is being done in this country to win the Catholics? It is true that this loss in their numbers is not due altogether to mission work among them, but it is true that some of the loss is due to the work of home missions.

The fact is that Roman Catholicism does not flourish in this country. Our free institutions, our public schools, the open Bible as the direct mission work among them are making great inroads upon their ranks. Catholic authorities freely admit these tremendous losses when appealing to their own people for the support of what they call home mission work among the Catholics. They urge that the Catholic Church must devise some means to prevent these heavy losses and to take better care of their own people.

A good part of the effective missionary work which is being done among Catholic immigrants to this country is carried on by workers who have been converted and trained under our foreign missionaries in Catholic countries. They have now come to this country to work among their own people. If our Protestant missions were strong in all Catholic countries they would solve the problem of securing effective workers among foreign people of Catholic faith in our own land. It is clear, therefore, that one of their alien faiths is to increase the effectiveness of our foreign mission work. It has often been said that we must christianize the lands across the seas or they will greatly tend to overthrow the Christianity of our own land. From these considerations it appears that we must send missionaries to Catholic countries. It is our duty first of all, and as is always true in carrying out the command of our Lord it will prove a blessing and a benefit to our own people. Richmond, Va.

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### Help the Boy to Open a Savings Account.

(Continued from last week).

Explain to your children the source of your own income (if you are not ashamed of it) and the fact that there is a limit to the ordinary bank account. Many children believe that you simply have to go to the bank and ask for it in order to obtain money. Talk over occasionally with the boy the family expense account, especially that relating to himself, with now and then an expression of pleasure you take in planning and working and spending for him so long as he is worthy of it. Take him with you on your shopping errands once in a while and give him some practical lessons in spending judiciously. Thus he will gradually grow reasonable and sympathetic in regard to the family budget, and amply considerate of the way in which his own money should be used.

### Practical Lessons in Giving.

In the course of all this instruction, guard with care against miserliness. The ultimate aim of this teaching is not that of qualifying the coming man to accumulate wealth, but it is that of developing in the youth moral self-reliance and an otherwise efficient personality. Then, he will naturally become initiated into a successful business career. The man who is provident and careful in husbanding his resources has a great advantage over his financially incompetent neighbor in such matters as true kindness, rational generosity, and high spirituality. So, teach the child from the beginning some little acts of altruism. What he has is

# The Prudential

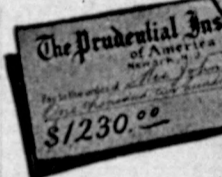
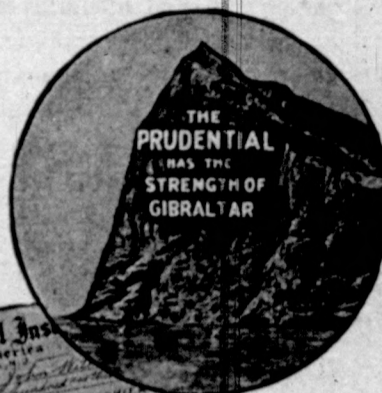
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Write for Particulars and cost for you.

Give both your age and age of beneficiary.

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not to be regarded as existing for his own sake so much as for the sake of what he can achieve with it by way of making the world a worthier place of habitation. Doubtless every ordinary thing as the Sunday School, the parent believes in some such good benevolent society, and the charity and relief associations. One or more of these will offer an opportunity for training the boy to give his mite systematically to a worthy purpose. Reason with him gently and enlist his interest in buying a present occasionally

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UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of \$10. The monthly payment is \$6. This is for a \$400 piano. Write for particulars. You save \$108 on your purchase.

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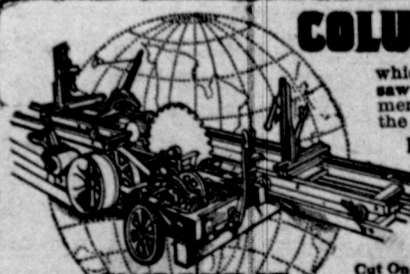
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